Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Part 9
The Hijrah (I)

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 9 – The Hijrah (I)
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Introduction

I begin in the name of Allāh سُبْحَانَهُ وَتَعَالَى Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Each year, people from all over Arabia would come to Makkah to perform Ḥajj. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ now started to invite the pilgrims towards Islām. The Quraysh would encourage the people not to listen to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and among them was his own uncle Abū Lahab.

In the 11th year of Prophethood a small group of people from the tribe of Khazraj came to Makkah. They had come from a town called Yathrib, which was located just over 200 miles to the north as the crow flies.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ invited the pilgrims to come and listen to what he had to say. The group agreed and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ presented Islām to them. He recited verses of the Divine Revelation and the visitors realised that this person was none other than the Prophet who had been mentioned in the Jewish Scriptures.

This group now became the newest members of the faith and went back to Yathrib with the intention of calling others towards the truth.

A year passed by and during the season of Ḥajj in the 12th Year of Prophethood, 12 people now arrived from Yathrib. They met Rasūlullāh ﷺ in the blessed valley of Minā’ in a place called ʿAqabah. The first pledge of allegiance was taken on the hand of Rasūlullāh ﷺ and once again the group returned to Madīnah.

On this occasion, 2 of the illustrious Companions of Rasūlullāh ﷺ were sent with them. ʿAbdullāh ibn Umm Maktūm رَضِيَ ٱللَّهُ عَنْهُ and Musʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ. Their task was to teach the new Muslims about Islām.

It was now the 13th Year of Prophethood. Islām had been flourishing in Yathrib and a larger group of pilgrims now came for Ḥajj with many Muslims amongst them. They had agreed to meet Rasūlullāh ﷺ in Minā’ once again.

The uncle of Rasūlullāh ﷺ, ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ accompanied him and spoke to the pilgrims from Yathrib explaining what it would mean if they gave Rasūlullāh ﷺ refuge. All the people who were enemies of Rasūlullāh ﷺ would now become their enemies as well. Their lives and the lives of their families would never be the same again.

The Muslims from Yathrib expressed their awareness of the potential consequences and wholeheartedly agreed to look after Rasūlullāh ﷺ. They pledged allegiance with Rasūlullāh ﷺ and this became known as the second pledge of ʿAqabah.

The other pilgrims from Yathrib were not aware of the intentions of the new Muslims. The Quraysh found out that something had happened, and when questioned, the pilgrims from Yathrib denied all knowledge of anything happening. Later on when the Quraysh confirmed the incident had taken place, they went after the pilgrims, but by that time it was too late, they were already well on their way back home.

Back in Yathrib, Asʿad ibn Zurārah رَضِيَ ٱللَّٰهُ عَنْهُ decided to make the Muslims congregate on a Friday to remember Allāh سُبْحَانَهُۥ وَتَعَالَىٰ. He had seen how the Jews and Christians gathered on the day of Sabbath and Sunday respectively. Soon after, a letter was received from Rasūlullāh ﷺ telling them to perform 2 units of congregational prayer just after the middle of the day. And this was how the Jumʿah Prayer was established.

The Place of Migration

In the same way Prophethood had been preceded by true dreams, the Hijrah – migration was also preceded by true dreams. In the dreams, Rasūlullāh ﷺ had been shown the place where he would migrate to, but he hadn't been told of its name. He had been shown that he was migrating towards a place which had many date palms and due to this, he thought it could be Al-Yamāmah or Hibr.

In another narration, the names of 3 places were mentioned through Revelation.

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَىَّ هَؤُلاَءِ الثَّلاَثَةِ نَزَلْتَ فَهِىَ دَارُ هِجْرَتِكَ الْمَدِينَةَ أَوِ الْبَحْرَيْنِ أَوْ قِنَّسْرِينَ "[1]

Jarīr Ibn ʿAbdullāh رضي الله عنه narrates that Rasūlullāh ﷺ said "Indeed Allāh has revealed to me, that whichever of these 3 places you go to, will be the place of your migration. Al Madinah, or Baḥrayn or Qinnasrīn."

Rasūlullāh ﷺ had been given a clear indication of the different places where he could possibly migrate. After the

[1] Jāmiʿ at-Tirmidhī 3923

pledges of ʿAqabah had taken place, Rasūlullāh ﷺ gave his Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ the order to migrate to Yathrib. The place of migration had now been decided, and it was going to be Yathrib or Madīnah as it would be later known.

When the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ received the command, they started to migrate in a manner where the Quraysh would not know.



The Migration Begins

And so the most famous migration in the history of mankind had begun. Each person had to leave behind their home, their families and their wealth. Leave it all behind and go to a town where they knew no one and had no possessions. They were willing to sacrifice everything for Allāh سُبْحَانَهُ وَتَعَالَىٰ.

Each person had a different story when it came to their Hijrah, each of them faced different difficulties. The Quraysh were not going to make it easy for anyone to leave and they would try their utmost to stop them.

The Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ didn't just attain their lofty status automatically, but it was due to their actions, their sacrifices, their obedience to Allāh سُبْحَانَهُ وَتَعَالَىٰ and Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. They were the greatest Muslims to have ever lived.

Allāh سُبْحَانَهُ وَتَعَالَىٰ himself says

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ [2]

"Allāh is well pleased with them and they are well pleased with him"

[2] Sūrah Al-Bayyinah verse 8

The family of Abū Salamah رَضِيَ ٱللَّٰهُ عَنْهُ

The first to migrate from the Companions to Madīnah was the milk brother of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, Abū Salamah ibn ʿAbdul Asad Makhzūmi رَضِيَ ٱللَّٰهُ عَنْهُ. His name was ʿAbdullāh.

He made the intention to migrate with his wife and child. Abū Salamah رَضِيَ ٱللَّٰهُ عَنْهُ was now ready to leave and even put the saddle on his camel. He put his wife Umme Salamah رَضِيَ ٱللَّٰهُ عَنْهَا on the camel with their child. This is the same Umme Salamah رَضِيَ ٱللَّٰهُ عَنْهَا who after her husband's demise became the wife of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

The family were just about to leave, when the polytheists found out and Umme Salamah's رَضِيَ ٱللَّٰهُ عَنْهَا family arrived. They said to Abū Salamah رَضِيَ ٱللَّٰهُ عَنْهُ that you have a choice, if you want to go, you can go, but you are not going to take our daughter with you. They took Umme Salamah رَضِيَ ٱللَّٰهُ عَنْهَا by her hand and led her away from her husband and child.



Abū Salamah's رَضِيَ ٱللَّٰهُ عَنْهُ relatives then arrived and said that this child is from our family so you also cannot take him away. The child was then snatched from his mother.

Abū Salamah رَضِيَ ٱللَّٰهُ عَنْهُ was now separated from his wife and child and all 3 were separated from each other. His wife had been taken away by her family and their son had been taken away by his family. Abū Salamah رَضِيَ ٱللَّٰهُ عَنْهُ then made his way to Madīnah alone.

Umme Salamah رَضِيَ ٱللَّهُ عَنْهَا

Umme Salamah رَضِيَ ٱللَّهُ عَنْهَا says that when the morning would arrive, I used to go to a place called Abṭaḥ and cry until the evening. This carried on for an entire year or nearly a year until one of my uncle's children took pity on me and went to the Banū Al-Mughayrah.

He told them to have pity on her and they finally gave her permission to leave for Madīnah. The Banū Al-Asad also now returned her child to her.

She took her child in her lap, mounted a camel and set off for Madīnah. She reached Tanʿīm, which is a place just on the outskirts of Makkah and came across ʿUthmān ibn Ṭalḥāh رَضِيَ ٱللَّهُ عَنْهُ.

Upon seeing her alone, he asked her where she was going? She replied that she was going to Madīnah, to her husband. He asked her, isn't there anyone with you? She said:

لا والله الا الله و بنى هذا

'By Allāh, there is no one except Allāh and my child'

Upon hearing this, ʿUthmān ibn Ṭalḥāh رَضِيَ ٱللَّهُ عَنْهُ took pity on her and held the rein of her camel. He started to walk and whenever a place came for them to stop, he would set the camel down and move back. When Umme Salamah رَضِيَ ٱللَّهُ عَنْهَا would get down, he would then go back and take the camel. He would tie it to a tree and then lie down in its shade.



When the time would come for them to depart, he would bring the camel and move back himself. He would tell her to get on the camel and then he would hold the rein once again. They carried on like this in the direction of Madīnah

The Reunion

Qubā' is a district on the outskirts of Madīnah and lay to the south of the main town. When the small party were close to Qubā', and the houses of the Banū ʿAmr ibn ʿAwf became visible, ʿUthmān ibn Ṭalḥāh رَضِيَ ٱللَّهُ عَنْهُ informed Umme Salamah رَضِيَ ٱللَّهُ عَنْهَا that this is the place where her husband was residing.

ʿUthmān ibn Ṭalḥāh رَضِيَ ٱللَّهُ عَنْهُ took Umme Salamah رَضِيَ ٱللَّهُ عَنْهَا to her husband and then went all the way back to Makkah. Umme

Salamah رَضِيَ ٱللَّهُ عَنْهَا used to say by Allāh she hasn't seen anyone more noble than ʿUthmān ibn Ṭalḥāh رَضِيَ ٱللَّهُ عَنْهُ.

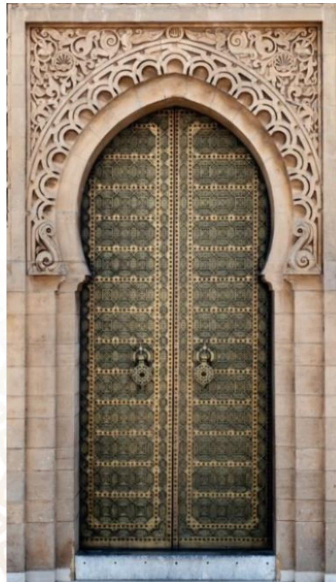
The family was finally reunited, husband, wife and child. For over a year they had been separated from each other, but now they were together again and had completed the migration. Umme Salamah رَضِيَ ٱللَّهُ عَنْهَا journey would have been made even more difficult if she had not met ʿUthmān ibn Ṭalḥāh رَضِيَ ٱللَّهُ عَنْهُ. He took her all the way from Makkah to Madīnah, but never once did he treat her with anything other than the utmost respect.



Makkah becomes deserted

More Companions were now migrating. ʿĀmir ibn Rabīʿah رَضِيَٱللَّهُعَنْهُ was next to migrate with his wife Laylā' bint Abī Ḥathmah رَضِيَٱللَّهُعَنْهَا. Then Abū Aḥmad ibn Jahsh رَضِيَٱللَّهُعَنْهُ and his brother ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ also migrated with their families and locked their houses.

ʿUtbah and Abū Jahl, two of the Qurayshi leaders were standing looking at how the houses in Makkah were now becoming empty and deserted. One by one, the people were leaving Makkah. ʿUtbah was affected by this and recited a couplet about the houses, saying no matter how long they remain inhabited; one day they will become a place of sadness. He then said that this was all the work of their nephew who has caused a divide in our group, meaning Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.



The Migration gather pace

After a while, other Companions of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ also migrated, amongst them were the following:

Male Companions

- ʿUkkāshah ibn Miḥṣan رَضِيَٱللَّهُعَنۡهُ
- Shujāʿ ibn Wahb رَضِيَٱللَّهُعَنۡهُ
- ʿUqbah ibn Wahb رَضِيَٱللَّهُعَنۡهُ
- Irbad ibn Ḥumayrah رَضِيَٱللَّهُعَنۡهُ
- Munqidh ibn Nubātah رَضِيَٱللَّهُعَنۡهُ
- Saʿīd ibn Ruqaysh رَضِيَٱللَّهُعَنۡهُ
- Muḥriz ibn Naḍlah رَضِيَٱللَّهُعَنۡهُ
- Yazīd ibn Ruqaysh رَضِيَٱللَّهُعَنۡهُ
- Qays ibn Jābir رَضِيَٱللَّهُعَنۡهُ
- ʿĀmr ibn Miḥṣan رَضِيَٱللَّهُعَنۡهُ
- Mālik ibn ʿAmr رَضِيَٱللَّهُعَنۡهُ
- Ṣafwān ibn ʿAmr رَضِيَٱللَّهُعَنۡهُ
- Thaqif ibn ʿAmr رَضِيَٱللَّهُعَنۡهُ
- Rabīʿah ibn Aktham رَضِيَٱللَّهُعَنۡهُ
- Zubayr ibn ʿUbayd رَضِيَٱللَّهُعَنۡهُ
- Tammām ibn ʿUbaydah رَضِيَٱللَّهُعَنۡهُ
- Sakhbarah ibn ʿUbaydah رَضِيَٱللَّهُعَنۡهُ
- Muḥammad ibn ʿAbdullāh ibn Jaḥsh رَضِيَٱللَّهُعَنۡهُ

Female Companions

- Zaynab bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا
- Umm Ḥabīb bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا
- Judhāmah bint Jandal رَضِيَ ٱللَّهُ عَنْهَا
- Umm Qays bint Miḥṣan رَضِيَ ٱللَّهُ عَنْهَا
- Umm Ḥabīb bint Thumāmah رَضِيَ ٱللَّهُ عَنْهَا
- Āminah bint Ruqaysh رَضِيَ ٱللَّهُ عَنْهَا
- Sakhbarah bint Tamīm رَضِيَ ٱللَّهُ عَنْهَا
- Ḥamnah bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا



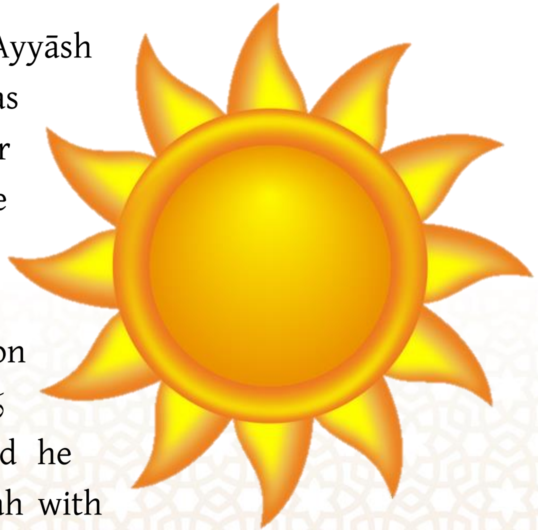
ʿUmar & ʿAyyāsh رَضِيَ ٱللَّهُ عَنْهُمَا

ʿUmar ibn al-Khaṭṭāb رَضِيَ ٱللَّهُ عَنْهُ, along with ʿAyyāsh ibn Abī Rabīʿah al-Makhzūmī رَضِيَ ٱللَّهُ عَنْهُ now set off towards Madīnah with 20 other people. Hishām ibn al-Āṣ رَضِيَ ٱللَّهُ عَنْهُ had also intended to migrate with ʿUmar رَضِيَ ٱللَّهُ عَنْهُ but the Quraysh prevented him from going.

ʿUmar and ʿAyyāsh رَضِيَ ٱللَّهُ عَنْهُمَا arrived in the locality of the Banū ʿAmr ibn ʿAwf in Qubā'. Abū Jahl ibn Hishām and his brother Ḥārith ibn Hishām (who later embraced) left Makkah and also arrived in Madīnah. ʿAyyāsh رَضِيَ ٱللَّهُ عَنْهُ was their half-brother as they shared the same mother and also their cousin.

At this time, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was still in Makkah.

Abū Jahl and Ḥārith said to ʿAyyāsh رَضِيَ ٱللَّهُ عَنْهُ that your mother has taken an oath. She will never put a comb to her hair, and she will never seek shade from the sunshine until she lays eyes upon you once again. Upon hearing this, ʿAyyāsh رَضِيَ ٱللَّهُ عَنْهُ heart filled with sorrow and he decided to go back to Makkah with them.



On the way back, ʿAyyāsh رَضِيَ ٱللَّٰهُ عَنْهُ was tricked by them and bound. He was taken as a captive and brought back to Makkah. He was then imprisoned and unable to leave for Madīnah.

Al-Walīd ibn al-Walīd رَضِيَ ٱللَّٰهُ عَنْهُ

Later on when Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ arrived in Madīnah, he asked the Companions, who would go and get ʿAyyāsh رَضِيَ ٱللَّٰهُ عَنْهُ and Hishām رَضِيَ ٱللَّٰهُ عَنْهُ for him. Al-Walīd ibn al-Walīd رَضِيَ ٱللَّٰهُ عَنْهُ responded to the call.

He travelled to Makkah and entered into the city covertly. He met a woman who was holding some food, and asked her where she was going with it? She replied that she was taking it to two prisoners.

He followed her until he reached the place where the 2 Companions had been held captive. They had been held in a house which had no roof. When the evening came, he managed to get into the house. He took a stone and placed it under their shackles. He then struck the shackles with his sword and broke them. He freed the two prisoners and put them on his camel. He then led them all the way back to Madīnah, to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.



The Supplication

During the period when the Companions had been imprisoned, Rasūlullāh ﷺ used to recite the Qunūt in the morning prayer and supplicate for their release.

He used to say:

اللهم انج الوليد بن الوليد و سلمة بن هشام

و عياش بن ابى ربعة

"Oh Allāh, free Al-Walīd ibn al-Walīd and Salamah ibn Hishām and ʿAyyāsh ibn Abī Rabīʿah رَضِيَ ٱللَّهُ عَنْهُمْ"

Allāh سُبْحَانَهُ وَتَعَالَىٰ answered his supplication and they managed to escape captivity.



The Companions of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ

The following Companions also migrated with ʿUmar رَضِيَ ٱللَّهُ عَنْهُ:

- Zayd ibn al-Khaṭṭāb رَضِيَ ٱللَّهُ عَنْهُ (the elder brother of ʿUmar رَضِيَ ٱللَّهُ عَنْهُ)
- ʿAmr ibn Surāqah رَضِيَ ٱللَّهُ عَنْهُ
- ʿAbdullāh ibn Surāqah رَضِيَ ٱللَّهُ عَنْهُ
- Khunays ibn Ḥudhāfah al-Sahhamī رَضِيَ ٱللَّهُ عَنْهُ
- Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl رَضِيَ ٱللَّهُ عَنْهُ
- Wāqid ibn ʿAbdullāh al-Tamīmī رَضِيَ ٱللَّهُ عَنْهُ
- Khawlā' ibn Abī Khawlā' رَضِيَ ٱللَّهُ عَنْهُ
- Mālik ibn Abī Khawlā' رَضِيَ ٱللَّهُ عَنْهُ
- Four sons of Al-Bukayr, Iyās, ʿĀqil, ʿĀmir & Khālid رَضِيَ ٱللَّهُ عَنْهُمْ

Gradually, the Companions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ migrated to Madīnah. The only Muslims left in Makkah were Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and ʿAlī رَضِيَ ٱللَّهُ عَنْهُ. There were also a few more helpless Companions who were either held captive or prevented from leaving.

Dār an-Nadwah

The Quraysh had seen that the Companions رَضِيَ ٱللَّهُ عَنْهُمْ had mostly left and very soon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would also leave for Madīnah.

They gathered in Dār an-Nadwah, to decide what they should do next. Dār an-Nadwah was the house of their forefather Quṣay ibn Kilāb and all of the major decisions for the Quraysh used to take place in this house.

The Qurayshi nobles from all of the different tribes assembled in the renowned house.

- From the Banū ʿAbd Shams, ʿUtbah ibn Rabīʿah, Shaybah ibn Rabīʿah and Abū Sufyān ibn Ḥarb.

- From the Banū Nawfal ibn ʿAbd Manāf, Ṭuʿaymah ibn ʿAdiy, Jubayr ibn Muṭʿam and Al-Ḥārith ibn ʿĀmir ibn Nawfal.

- From the Banū ʿAbd ad-Dār ibn Quṣay, Al-Naḍr ibn al-Ḥārith ibn Kalādah.

- From the Banū Asad ibn al-ʿUzzā', Abū al-Bakhtariy ibn Hishām, Zamʿah ibn al-Aswad ibn Al-Muṭṭalib and Ḥakīm ibn Ḥizām.

- From the Banū Makhzūm, Abū Jahl ibn Hishām.

- From the Banū Sahm, Nubayah and Munabbah ibn al-Ḥajjāj.

- From the Banū Jumah, Ummayah ibn Khalaf.

The Arrival of Iblīs

There was also another person present at the council. Iblīs arrived in the form of an old man and stood at the door. When the Quraysh saw him, they asked him, who he was. He said he was a Shaykh from Najd. He told them that he wanted to hear their conversation, and if possible, he would help them with his opinion. The Quraysh gave him permission to enter and the meeting started.

The Meeting

The meeting began and the people started to give their opinions, on what they should do with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. One person suggested that they should imprison him. Iblīs in the form of the Najdi old man replied that this is not a good idea, if his Companions find out, then they will free him.

Another person gave the opinion that they should exile him. Again Iblīs replied that this opinion is completely wrong. If some people from another city are taken in by his words and accept him, then they could attack us.

Abū Jahl's opinion was that they should neither imprison him nor exile him. One person should be chosen from each tribe and they should kill Rasūlullāh ﷺ altogether. In this manner, his murder will be shared by all the tribes and the Banū ʿAbd Manāf, the family of Rasūlullāh ﷺ would not be able to fight with all of the tribes. They will have no choice but to accept blood money. All of the people in the meeting including Iblīs favoured this opinion.

It was decided that this action would have to be done in that month. On one side the meeting came to an end with the decision to assassinate Rasūlullāh ﷺ and on the other side Jibrīl عَلَيۡهِ ٱلسَّلَامُ arrived with revelation to Rasūlullāh ﷺ.



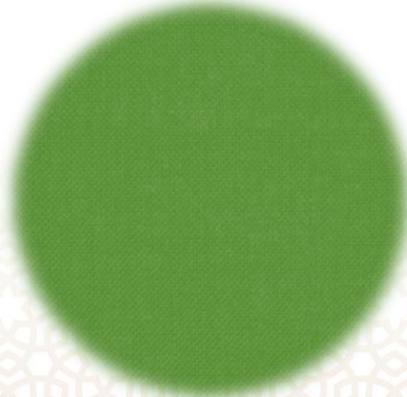
The Warning

Allāh سُبۡحَانَهُۥوَتَعَالَىٰ then sent down the following Revelation:

وَإِذۡ يَمۡكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثۡبِتُوكَ أَوۡ يَقۡتُلُوكَ أَوۡ يُخۡرِجُوكَ
وَيَمۡكُرُونَ وَيَمۡكُرُ ٱللَّهُ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ

"And (recall) when the disbelievers were conspiring against you to hold you as a captive, or to kill you, or to expel you. They were planning, and Allāh was planning, and Allāh is the best planner"

Jibrīl عَلَيۡهِ ٱلسَّلَامُ came to Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيۡهِ وَسَلَّمَ and told him not to spend the night on his bed that he normally sleeps in. Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيۡهِ وَسَلَّمَ then told ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ to sleep on his bed and wrap Rasūlullāh's صَلَّىٰ ٱللَّهُ عَلَيۡهِ وَسَلَّمَ green Ḥaḍramī cloak over him. Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيۡهِ وَسَلَّمَ would then sleep in ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ cloak.



The Supplication

Rasūlullāh ﷺ had become aware of the whole plot and was finally given permission by Allāh سُبْحَانَهُ وَتَعَالَىٰ to migrate. He was also told to read this supplication:

وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا [3]

"And say, "O my Lord, make me enter a rightful entrance and make me exit a rightful exit, and grant me from Your Own a power, favoured (by You).""

The Companion

ʿAlī رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh رَضِيَ ٱللَّهُ عَنْهُ asked Jibrīl عَلَيْهِ ٱلسَّلَامُ, who will migrate with me?

Jibrīl عَلَيْهِ ٱلسَّلَامُ replied 'Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ'.[4]

عَنْ عَائِشَةَ رضى الله عنها قَالَتْ لَقَلَّ يَوْمٌ كَانَ يَأْتِي عَلَى النَّبِيِّ صلى الله عليه وسلم إِلاَّ يَأْتِي فِيهِ بَيْتَ أَبِي بَكْرٍ أَحَدَ طَرَفَىِ النَّهَارِ فَلَمَّا أُذِنَ لَهُ فِي الْخُرُوجِ إِلَى الْمَدِينَةِ لَمْ يَرُعْنَا إِلاَّ وَقَدْ أَتَانَا ظُهْرًا

[3] Sūrah Al-Isrā' verse 80

[4] Mustadrak al-Ḥākim 3/5

فَخُبِّرَ بِهِ أَبُو بَكْرٍ فَقَالَ مَا جَاءَنَا النَّبِيُّ صلى الله عليه وسلم فِي هَذِهِ السَّاعَةِ إِلاَّ لأَمْرٍ حَدَثَ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لأَبِي بَكْرٍ " أَخْرِجْ مَنْ عِنْدَكَ ". قَالَ يَا رَسُولَ اللَّهِ إِنَّمَا هُمَا ابْنَتَاىَ. يَعْنِي عَائِشَةَ وَأَسْمَاءَ. قَالَ " أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ " قَالَ الصُّحْبَةَ يَا رَسُولَ اللَّهِ قَالَ " الصُّحْبَةَ ". قَالَ يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي نَاقَتَيْنِ أَعْدَدْتُهُمَا لِلْخُرُوجِ فَخُذْ إِحْدَاهُمَا قَالَ " قَدْ أَخَذْتُهَا بِالثَّمَنِ "[5]

ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا narrates that rarely did the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ fail to visit the house of Abū Bakr رَضِيَٱللَّهُعَنْهُ, either in the morning or evening. When he was given permission to leave for Madīnah, he came to our house all of a sudden at noon time and informed Abū Bakr رَضِيَٱللَّهُعَنْهُ.

Abū Bakr رَضِيَٱللَّهُعَنْهُ said certainly the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ has come for some urgent matter. When Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ entered, he said "Whoever is with you should leave from here". Abū Bakr رَضِيَٱللَّهُعَنْهُ said "O Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ it is only my two daughters here" meaning ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا and Asmā' رَضِيَٱللَّهُعَنْهَا.

[5] Ṣaḥīḥ al-Bukhāri 2138

Rasūlullāh ﷺ said "I feel that I have been granted permission for migration (meaning he has been informed)". Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ said "I will accompany you O Rasūlullāh ﷺ". Rasūlullāh ﷺ said, "You will accompany me". Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ said "O Rasūlullāh ﷺ, I have 2 she camels which I have prepared for migration, so take one of them". Rasūlullāh ﷺ said "I will take it for a price".

Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ had already purchased 2 camels ready for the journey. Wāqidī mentions that the name of the camel which Rasūlullāh ﷺ took was Qaṣwā'. Ibn Isḥāq mentions it was called Judʿā' and this is the most correct opinion.



The Night Comes

The night arrived and darkness settled in. The assassins came to the house of Rasūlullāh ﷺ and surrounded it. As mentioned earlier, Rasūlullāh ﷺ had told his cousin brother, ʿAlī رَضِيَ اللَّهُ عَنْهُ to sleep on his bed and wrap himself in Rasūlullāh ﷺ green sheet. Rasūlullāh ﷺ told him not to worry as no one would be able to cause him any harm.

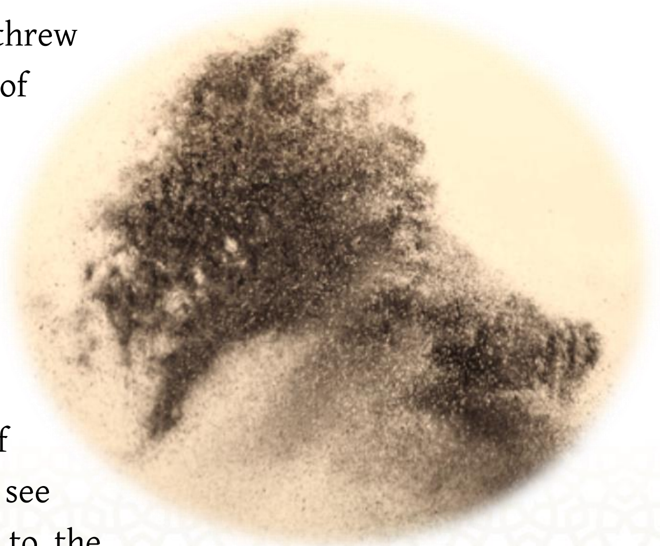
Rasūlullāh ﷺ also instructed ʿAlī رَضِيَ اللَّهُ عَنْهُ to return all the goods which people had left in his trust.

A Handful of Dust

Rasūlullāh ﷺ came out of his house with a handful of dust and recited the first few verses of Sūrah Yāsīn.

يسٓ (١) وَٱلْقُرْءَانِ ٱلْحَكِيمِ (٢) إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ (٣) عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ (٤) تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ (٥) لِتُنذِرَ قَوْمًا مَّآ
أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ (٦) لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ
فَهُمْ لَا يُؤْمِنُونَ (٧) إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا. فَهِىَ إِلَى
ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ (٨) وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ
خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ (٩)

Yāsīn (1) By the Qur'ān, that is full of wisdom, (2) You are truly one of the messengers of Allāh, (3) (And you are) on a straight path (4) (This Qur'an being) a revelation from the All- Mighty, the Very-Merciful, (5) So that you may warn a people whose fathers were not warned, and hence, they are unaware. (6) The word has indeed come true about most of them, so they will not believe. (7) We have placed iron collars on their necks, so they are reaching up to their chins, and their heads are forced to remain upwards. (8) And We have placed a barrier in front of them and a barrier behind them, and (thus) they are encircled by Us; so they do not see. (9)



Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ threw the dust on the heads of the assassins and Allāh سُبْحَانَهُ وَتَعَالَىٰ placed a barrier over their eyes. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went past them, yet none of them were able to see him. He then went to the house of Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and they both began one of the most memorable journeys ever undertaken – The Hijrah.

As they were leaving the blessed city, Rasūlullāh ﷺ turned back and looked at Makkah, he then said the following words:

وَاللَّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ وَلَوْلاَ أَنِّي
أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ

"By Allāh! You are the best of Allāh's earth, and the most beloved of Allāh's earth to Allāh, and if it were not that I was expelled from you I would not have left."



Asmā’ رَضِيَ ٱللَّهُ عَنْهَا – The One with Two Belts

The eldest daughter of Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ was called Asmā’ رَضِيَ ٱللَّهُ عَنْهَا. She had prepared some food for their journey and because she was in a hurry, instead of using a rope - she tore her belt in two and used the pieces of her belt to tie the food package.

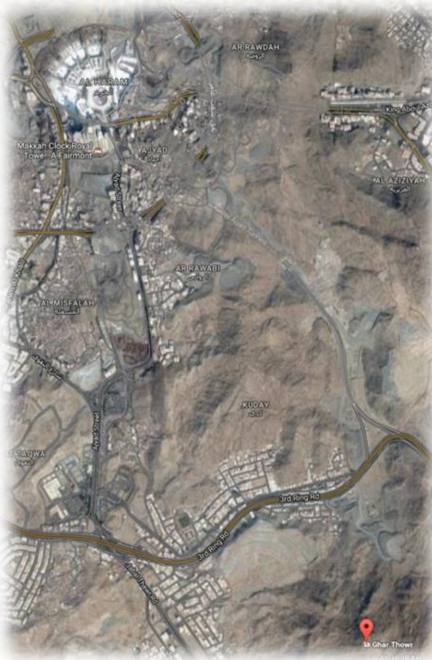
In another narration by Ibn Saʿād, it says that she used one piece to tie the food package and another to close the mouth of a waterskin. From that day she was known as Dhawātul Naṭāqayn – ‘She of the two belts’.

In Ibn Ishāq, it mentions that Asmā’ رَضِيَ ٱللَّهُ عَنْهَا said, when the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ had left, a group of the Quraysh came and stopped at the door of Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ. She said I went out and they asked, “Where is your father O daughter of Abū Bakr”. She replied, “By Allāh, I don’t know where he is”. She said that Abū Jahl then raised his hand and hit her on her cheek.

أَسْمَاء

The Cave

The two Companions made their way to the mountain of Thawr. This mountain is about 10km south east of Makkah as you can see in the map below. The mountain itself is 1,405 metres high, much higher than Ben Nevis which, is the highest mountain in Britain.



The journey was long and hard as it was also night. When they reached the mountain, they started to climb until they reached a cave. The cave is about 750m above sea level so over halfway up the mountain. The cave has 2 entrances and a height of only 1.25 metres.

Meanwhile, back in Makkah, the assassins were still outside the house of Rasūlullāh ﷺ thinking he was inside. A man passed by them and asked, "Why are you standing and what are you waiting for?" The assassins



told him that they were waiting for Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and as soon as he comes out, they will kill him.

The man said to them, "May Allāh سُبْحَانَهُ وَتَعَالَىٰ make you unsuccessful. Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ has thrown dust on your heads and passed by"

The assassins had surrounded the house of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ all night long but had not entered into the house. When the morning came, the assassins realised they had been fooled. They had thought that Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was asleep in his bed but realized it was none other than ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was nowhere to be seen! They said, "By Allāh, what that person said was true". They asked ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ where Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was, and he told them he didn't know.

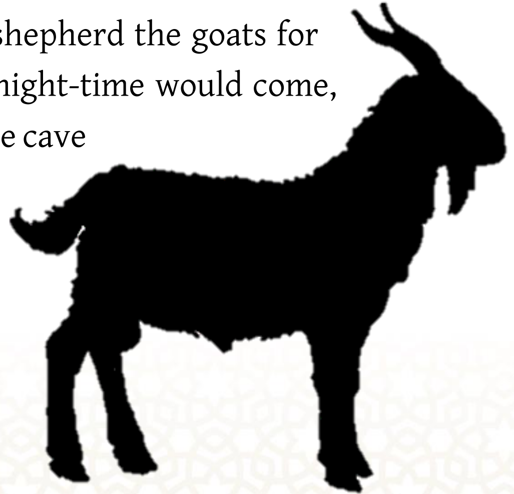


The Time in the Cave

Rasūlullāh ﷺ and Abū Bakr رَضِيَٱللَّهُعَنْهُ had reached the cave at night. Abū Bakr رَضِيَٱللَّهُعَنْهُ went inside the cave first, to ensure there were no dangerous things inside like snakes. Once he checked the cave, Rasūlullāh ﷺ then entered.

Rasūlullāh ﷺ and Abū Bakr رَضِيَٱللَّهُعَنْهُ were hidden in the cave whilst the people in Makkah were looking for them. During the day ʿAbdullāh رَضِيَٱللَّهُعَنْهُ who was the son of Abū Bakr رَضِيَٱللَّهُعَنْهُ would stay in Makkah and see what the Quraysh were up to. He would then go to the cave in the evening and update Rasūlullāh ﷺ and his father Abū Bakr رَضِيَٱللَّهُعَنْهُ.

ʿĀmir ibn Fuhayrah رَضِيَٱللَّهُعَنْهُ was a slave who Abū Bakr رَضِيَٱللَّهُعَنْهُ had freed. He used to shepherd the goats for the people of Makkah. When night-time would come, he would take his goats near the cave and give Rasūlullāh ﷺ and Abū Bakr رَضِيَٱللَّهُعَنْهُ milk from the goats.



The Guide

In order to get to Madīnah, they needed a skilled guide to take them by routes which were seldom used. ʿAbdullāh ibn Arīqaṭ had been hired for this purpose. Even though he had not embraced, both Rasūlullāh ﷺ and Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ placed their trust in him.

عَنْ عُقَيْلٍ قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ
أَنَّ عَائِشَةَ رضى الله عنها زَوْجَ النَّبِيِّ صلى الله عليه وسلم
قَالَتْ وَاسْتَأْجَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ رَجُلاً
مِنْ بَنِي الدِّيلِ هَادِيًا خِرِّيتًا وَهْوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ فَدَفَعَا إِلَيْهِ
رَاحِلَتَيْهِمَا وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ بِرَاحِلَتَيْهِمَا صُبْحَ
ثَلاَثٍ[6]

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا narrates that Rasūlullāh ﷺ and Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ hired a man from the tribe of Banī ad-Dīl as an expert guide and he was on the religion of the Pagan Quraysh. They both gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the Cave of Thawr.

[6] Ṣaḥīḥ al-Bukhāri 2264

Rasūlullāh ﷺ had completely wrong footed the Quraysh. They spent the night watching his house and he had slipped away unnoticed. Secondly, they had thought he had travelled north towards Madīnah and sent out search parties for him. Instead, Rasūlullāh ﷺ had turned south and gone in the opposite direction.

He had also chosen the place of his hiding, and the time they would spend there before leaving for Madīnah. And finally, the path to Makkah had also been chosen and it was a way not known by many people.



The Web & the Nest

The companions of the cave had arrived at night-time. Ḥāfiẓ Dhahabī mentions, first Abū Bakr رَضِيَٱللَّهُعَنْهُ entered into the cave and then Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Then with Allāh's سُبْحَانَهُۥوَتَعَالَىٰ permission, a spider spun a web over the mouth of the cave.

When the Quraysh found out that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was not in his house, they sent people looking everywhere for him. They even reached the cave but upon seeing the web they did not enter it. How could someone be inside a cave when a web is covering the opening?



Abū Muṣʿab رَضِيَٱللَّهُعَنْهُ narrates from various Companions including Anas ibn Mālik رَضِيَٱللَّهُعَنْهُ and Zayd ibn Arqam رَضِيَٱللَّهُعَنْهُ that when Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sought refuge in the cave, Allāh سُبْحَانَهُۥوَتَعَالَىٰ commanded a tree to grow in front of the cave.



A pair of wild pigeons then came and laid some eggs in a nest. When the polytheists came looking

for Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and reached the cave, they saw the birds' nest and turned back.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said that Allāh سُبْحَانَهُ وَتَعَالَىٰ had repelled them.

عَنْ أَنَسٍ عَنْ أَبِي بَكْرٍ رضى الله عنه قَالَ قُلْتُ لِلنَّبِيِّ صلى الله عليه وسلم وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا. فَقَالَ " مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا "[7]

Anas رَضِيَ ٱللَّٰهُ عَنْهُ narrates that Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ said "I said to the Prophet صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ when I was in the cave "If any of them looks under their feet then they will see us". Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said "What do you think O Abū Bakr of 2 two (persons), the third of whom is Allāh?""

When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ saw that Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ was very upset, he consoled him with the following words:

"Do not grieve, Allāh is surely with us"

لا تحزن إن الله معنا

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[7] Ṣaḥīḥ al-Bukhāri 3653

Rasūlullāh ﷺ also supplicated for Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and Allāh سُبْحَانَهُ وَتَعَالَىٰ answered his prayers. A special tranquillity then descended upon Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ.

With regards to this, Allāh سُبْحَانَهُ وَتَعَالَىٰ then revealed the following verse:

إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾[8]

"When they were in the cave, and he was saying to his companion, "Do not grieve. Allāh is surely with us." [15] *So, Allāh caused His tranquillity to descend on him, and supported him with troops that you did not see and rendered the word of the disbelievers humiliated. And the word of Allāh is the uppermost. Allāh is Mighty, Wise. (40)*

[8] Sūrah al-Tawbah verse 40

The Journey Begins

For three nights, Rasūlullāh ﷺ and Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ stayed in the cave. The Quraysh had searched for Rasūlullāh ﷺ for three days but were unsuccessful, even though a reward of 100 camels was offered to whoever found him. The search had now lost its momentum and on the morning of third day, ʿAbdullāh ibn Arī'qaṭ arrived with the camels as was agreed.

The small group now started to make their way to Madīnah using a path which first took them towards the sea in a westerly direction.

Rasūlullāh ﷺ sat on one camel and on the other sat Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and his freed slave ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ. ʿAbdullāh ibn Arīqaṭ sat on his camel and led the way.



The Route

The map below shows the route to Madīnah taken by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and his Companions. The white line shows the normal route between the two great cities and the black route shows the path taken by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

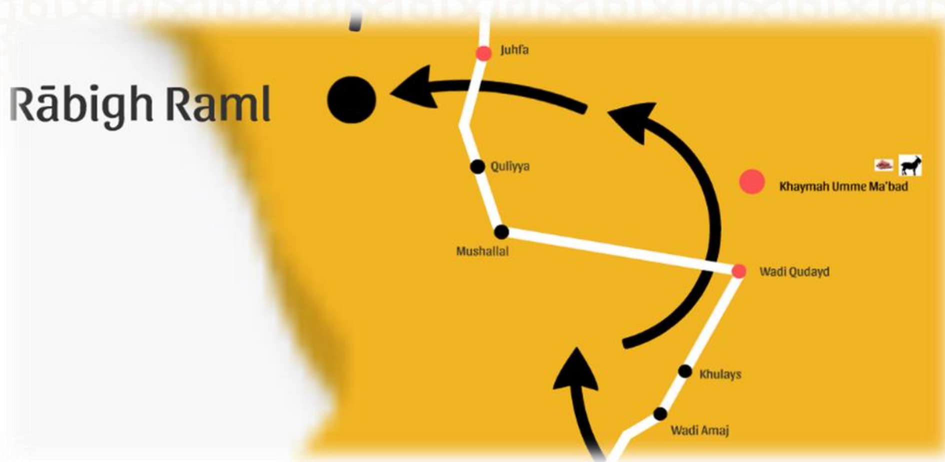
The normal route went past many places like Sarif, Batn Murr, Asfān, Thaniyāt al-Ghazāl, Ghadīral Ashtāt, Kadīd, Al-Rawḍa etc.



The small party made their way north towards Madīnah, sometimes cutting across the normal path. As you can see from the map above.

Umm Maʿbad

They bypassed many places on the normal trade route like Kadīd and Wādi Amaj. Just past Wadi Qudayd, they came across the tent of Umm Maʿbad.



Umm Maʿbad was a respectable woman and a generous host. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions tried to purchase some dates and meat from her but were unable to do so.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ eyes then fell upon a goat which was tied up to one side of the tent. He asked about this goat, and Umm Maʿbad said that this goat is lean and skinny, so it does not go out with the other goats to graze. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked, if there was any milk in the goat? She replied, where is the milk going to come from? Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then asked her if he could have permission to milk the goat. She said, if there is milk in the goat then definitely milk it.

Rasūlullāh ﷺ said 'Bismillāh' and placed his hands on its udders. The udders filled with milk and he started to milk the goat.

A large bowl from which 8 to 10 people could drink, became full. First Rasūlullāh ﷺ gave Umm Maᶜbad the milk, she drank until she was full. He then gave some to his Companions and finally he drank himself. Rasūlullāh ﷺ then milked the goat again until the bowl became full and he gave it to Umm Maᶜbad. He took a pledge off her and left.

When her husband Abū Maᶜbad arrived in the evening with the rest of the goats he saw the bowl of milk and asked where it came from. She related the whole incident to him, and he said definitely this is the Qurayshi meaning Rasūlullāh ﷺ. He said that he will definitely also be at his service.



Surāqah ibn Mālik

The Quraysh had sent a proclamation that whoever kills or captures Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ or Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ will receive 100 camels each.

Surāqah ibn Mālik was sat with his people when someone came to him and said that he had seen some people on the path towards the sea. He thought to himself that this must be the Prophet Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions.

Surāqah realised it was Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ but told the person who had informed him, that it must be some other people. The reason for this was that he didn't want to alert anyone else from the Quraysh in case they capture him first and take the bounty. After a while, Surāqah got up and told his servant to take his horse and tie it under a certain tree. He then took his spear and left the house from the back so nobody could see. He then got on his horse and sped towards the party.

When Surāqah got close, Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ saw him and said to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that we have been caught, this man has come looking for us. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ told Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ to not grieve as Allāh سُبْحَانَهُ وَتَعَالَىٰ is with them.

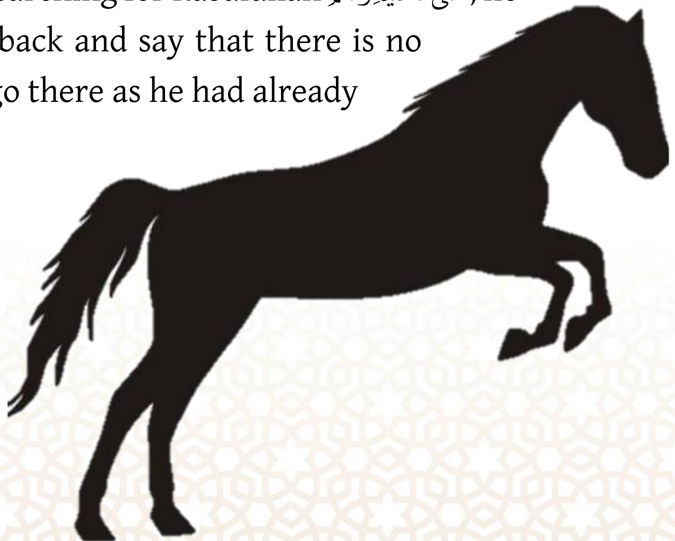
Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then supplicated to Allāh سُبْحَانَهُ وَتَعَالَىٰ and Surāqah's horse went knee deep into the stony terrain. Surāqah then said to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ "I know this has happened

because of your supplication, please supplicate for me to Allāh سُبْحَانَهُۥوَتَعَالَىٰ (that he is released) and I swear by Allāh that whichever person I see searching for you I will make them return".

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ then supplicated to Allāh سُبْحَانَهُۥوَتَعَالَىٰ and the earth released the horse. Surāqah then says that he understood at that moment, that Allāh سُبْحَانَهُۥوَتَعَالَىٰ will make Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ successful.

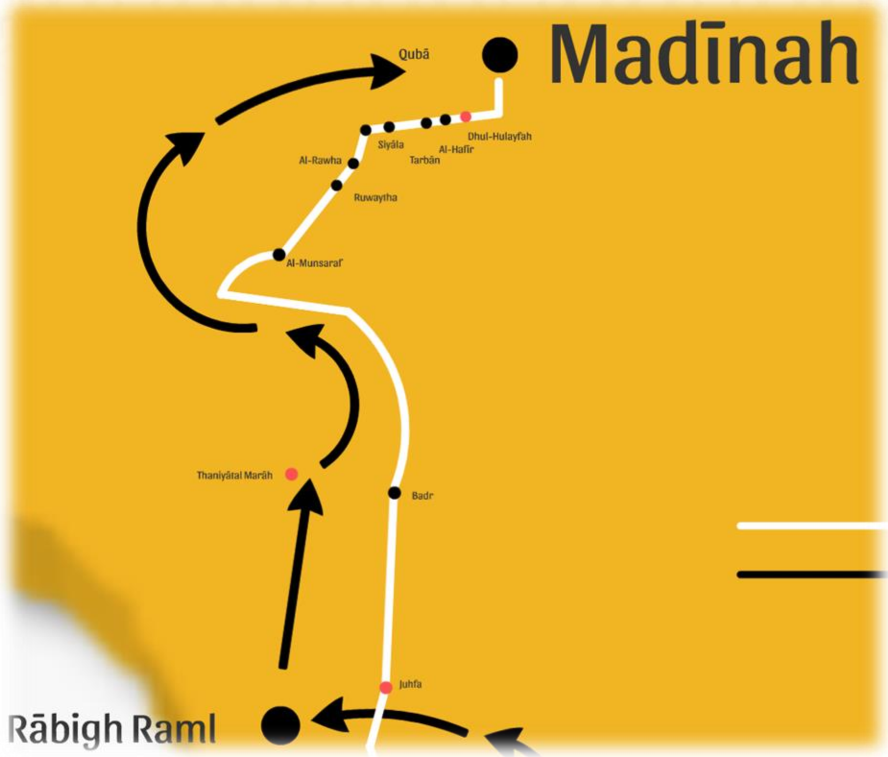
Surāqah told Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ of the bounty on his head and presented to him the provisions for the journey he had with him. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ didn't accept them but told him under no circumstance was he to tell anyone about them.

Surāqah then returned back to Makkah and anyone he would meet on the way searching for Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, he would turn them back and say that there is no need for them to go there as he had already been.



The Journey Continues

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then carried on the journey north towards Madīnah with his small party. Avoiding the main route and staying to the west and north of it.



They eventually arrived at Qubā' which is a locality 3 miles outside of Madīnah.

Summary

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had seen dreams before his migration of a place full of date palms. In a narration in Tirmidhī, 3 places were named with Madīnah being one of them.

Pilgrims from Madīnah had arrived in Makkah during the season of Ḥajj for 3 consecutive years and two pledges had taken place in ʿAqabah.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ now gave his Companions permission to migrate. They left carefully and stealthily so no one could find out. If the Quraysh found out anyone was going, they would do their best to prevent them.

Many Companions went through great difficulty when trying to migrate. Among them were Abū Salamah رَضِيَ ٱللَّٰهُ عَنْهُ and his family, ʿAyyāsh رَضِيَ ٱللَّٰهُ عَنْهُ and Hishām رَضِيَ ٱللَّٰهُ عَنْهُ. All the Companions were leaving behind everything they had every worked for, their wealth and their families for the sake of Allāh سُبْحَانَهُ وَتَعَالَىٰ.

The Quraysh then gathered in Dār an-Nadwah to decide what to do with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. They hatched a plan to assassinate him but Jibrīl عَلَيْهِ ٱلسَّلَامُ informed Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ left ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ in his place in his house, wrapped in his sheet and then left without being noticed after

throwing dust on the heads of the Assassins and reading the first few verses of Sūrah Yāsīn. He made his way to the house of his friend Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and left the city of their birth.

The journey from Makkah to Madīnah, was not straight forward. They spent 3 nights in the cave of Thawr and then took a route towards the sea before turning north being guided by ʿAbdullāh ibn Arīqat. ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ also accompanied them.

Along the way many miraculous events took place, the spider, the tree and the pigeons near the cave. The milk from the goat in Umme Maʿbads' tent and Surāqahs' horse sinking in the ground when he was approaching the party.

Allāh سُبْحَانَهُ وَتَعَالَىٰ protected the group and they finally arrived in Qubā' which is township just outside of Madīnah.

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 9 – Hijrah (I)

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